ELIOT'S
Logic Primer

THE
Logick Primer.　w. 438.

Some Logical Notions to initiate
the *INDIANS* in the know-
ledge of the Rule of Reason;
and to know how to make
use thereof.

Especially for the Instruction of
such as are Teachers
among them.

Composed by *J. E.* for the
use of the *Praying Indians.*

The use of this Iron Key is to
open the rich Treasury of
the holy Scriptures.

Prov 1. 4. *To give subtilty to the
simple; to the young man know-
ledge and discretion*

ELIOT'S
Logic Primer

JOHN ELIOT

The Logic Primer

Reprinted from the Unique Original of 1672

With Introduction by
Wilberforce Eames

Introduction

THE little book of which a reprint
is offered now, for the first time,
to the collector, is one of the rarest of
early American publications.   Only
one copy is known to have survived
the lapse of time, out of the edition of
one thousand which was printed by
Marmaduke Johnson at his press in
Cambridge, Massachusetts, in 1672,
and this one has strayed far from the
place of its origin, being now pre-
served in the British Museum, where
it bears the press-mark 526. a. 40.

Dr. J. Hammond Trumbull, in his

Origin and Early Progress of Indian Missions in New England (Worcester, 1874), pp. 23, 40, made an error in stating that the British Museum copy belongs to the Grenville Collection. He also made the statement, which was repeated by Mr. H. R. Tedder in the *Dictionary of National Biography*, vol. xvii. (1889), p. 194, that there is another copy in the Bodleian. On writing to the librarian, however, in 1889 and again recently, answer was received both times that the Bodleian does not possess the book. Mr. Tedder was the first one to mention the fact that the primer is in Indian, with interlinear translation.

The original edition measures about three inches and three-eighths in

height, by two inches and a quarter in
width, and contains forty leaves not
paged, with sheet-marks A to E in
eights, including the blank leaf before
the title. The running heading of each
page is *The Logick Primer*. In 1889
the whole book was photographed, by
permission of the authorities of the
British Museum, at the expense of the
late James C. Pilling, of the Bureau
of Ethnology at Washington, in an
edition of six copies, and from one of
these photographic reproductions the
present reprint is made.

At the time when this book was
first published, John Eliot had been
engaged for twenty-six years in educa-
tional work among the Massachusetts
Indians. He began to teach them in

their own tongue in 1646, and he had translated into their language, and had seen through the press, the whole Bible, two editions of a Catechism, a Primer, Baxter's *Call to the Unconverted*, Bayly's *Practice of Piety*, a grammar of the Indian language in English, and some minor publications. He was therefore well qualified by knowledge and experience for the undertaking of "a lecture in logic and theology," which he started at Natick in 1670. Writing to the Corporation in London "for the promoting and propagating of the gospel of Jesus Christ in New England," on September 20, 1670, he says:

"And seeing they must have Teachers amongst themselves, they must

also be taught to be Teachers: for
which cause I have begun to teach
them the Art of Teaching, and I find
some of them very capable. And
while I live, my purpose is (by the
Grace of Christ assisting) to make it
one of my chief cares and labours to
teach them some of the Liberal Arts
and Sciences, and the way how to ana-
lyze, and lay out into particulars both
the Works and Word of God; and
how to communicate knowledge to
others methodically and skillfully, and
especially the method of Divinity."*
To his friend, the Hon. Robert Boyle,
he also wrote on September 30,

* Eliot's *Brief Narrative of the Progress of
the Gospel amongst the Indians in New-Eng-
land, in the Year 1670* (London, 1671), p. 5.

about his work among the Indians:
" I have undertaken and begun a kind
of academical reading unto them, in
their own language, thereby to teach
the teachers and rulers, and all that
are desirous of learning."*

It was in furtherance of the above
plan that the *Logic Primer* was pre-
pared. In September, 1672, the Com-
missioners of the United Colonies in
New England, meeting at New Plym-
outh, directed Mr. Hezekiah Usher to
pay £6, "out of the Indian Stocke in
his custody," to Marmaduke Johnson
for printing, stitching, and cutting one
thousand Indian *Logic Primers*.

The school of logic and theology at

* Thomas Birch's *Life of the Honourable Rob-
ert Boyle* (London, 1744), p. 431.

Natick flourished for several years under Mr. Eliot's guiding care, until it was broken up by the fierce war of 1675 – 76 with King Philip, sachem of Pokanoket and of all the Wampanoags. In this war many of the Indian Bibles and other books were lost or destroyed by fire, and probably the *Logic Primer* suffered with the rest. At any rate, when the Indians had returned to Natick, and Mr. Eliot had resumed his work among them there, he complained of the loss of books. After much delay, he obtained permission to have new editions printed of the Bible and of some of the other Indian works. The *Logic Primer*, however, was not reprinted.

Eighteen years after the publica-

tion of the book, Mr. Eliot rested from his labors, May 21, 1690, in the eighty-sixth year of his age. From that time on, the Indian educational work rapidly declined, and soon came to an end altogether, while the Indian language itself became practically extinct before the end of the eighteenth century, the use of English having superseded it. Some remnants of the native tribes who were taught by Eliot still survive on the Indian reservations of Massachusetts, but they are now mostly of half-breed stock, having intermarried for many years with the negroes.

It is believed that the present reprint will be of interest to the historian as well as to the philologist, as a

memento of the great "Apostle to the Indians," and of the race of aboriginal Americans who once possessed the land.

WILBERFORCE EAMES

NEW YORK, December 15, 1903.

ELIOT'S
Logic Primer

M[armaduke] J[ohnson]

Cambridge, Massachusetts

1672

Text reprinted from a photographic copy in the posses-
sion of the Bureau of American Ethnology ; title-
page reproduced direct from the unique
original in the British Museum

THese few short Logicall Notions *are
onely for a Thrid, to lead my Read-
ings to them, and to guide them to follow
me through the principal and most usefull*
Principles, *whereby they may be in some
measure enabled to understand, open, and
improve the plain things of the Kingdome
of* Christ Jesus *revealed in the Scriptures.
And touching these Notes, I may say as
the Eunuch said to* Philip, *Acts* 8. 31.
How can I understand them, unless
some man should guide me? *Lord Jesus
help me to help them, that they may come
to the knowledge of thy Truth!* What I
have done is weak. *To form* Words of
Art, *is a work that requireth time and
judgement. I have adventured to break
the ice ; Lord raise more able Workmen to
follow, and to mend both the Foundation
and Building.*

Logick.
Anomayag.

A$\begin{array}{ccc}\textit{Logick} & \textit{the} & \textit{Rule,} & \textit{where}\end{array}$
Nomayag ne kukkuhwheg, ne
$\begin{array}{cccc}\textit{by} & \textit{every} & \textit{thing,} & \textit{every}\end{array}$
naſhpe niſhnoh teag, kah niſhnoh
$\begin{array}{ccc}\textit{Speech} & \textit{is compoſed,} & \textit{ana-}\end{array}$
keketookaonk moꝏwamꝏ, kah kogáh-
$\begin{array}{ccc}\textit{lyſed,} & \textit{or} & \textit{opened}\end{array}$
kenaanumoomꝏ, aſuh woſhwunu-
$\qquad\qquad\textit{to be known.}$
mꝏꝏ wahtamunak.

$\qquad\textit{Of Logick} \quad \textit{three} \quad \textit{parts.}$
Anomayag niſhwe chippai.

$\qquad\textit{Firſt} \qquad \textit{part} \qquad \textit{teach.}$
1. Negonne chippai kukkuhkooto-

eth us   *fingle*   *Notions.*
munkqun fiyeumooe wahittumooafh.

      Second   *part*   *teach-*
   2. Nahohtoeu chippai kukkuhkooto-
eth us   *bindingly*   *to compofe*
munkqun moappiffue moehteauunat
    Notions,   *to make*   *every*
wahittumooukifh, ayimunat nifhnoh
kinde of   *Propofition.*
eiyane pakodtittumooonk.

      Third   *part*   *teach-*
   3. Nifhwe chippai kukkuhkooto-
eth us   *to compofe*   *Propofi-*
munkqun moéhteauunat pakodtittus-
tions,   *by*   *bonds,*
mooongafh, nafhpe moappiffuongafh,
     binding   *words,*
kah moappiffue kuttoowongafh,
   to make   *a Speech.*
ayimunat keketookontamóonk.

A Speech   two   fold.
Keketookontamóonk neefe chippiffu.

Firſt   Syllogiſtical,   ar-
1. Negonne oggufanukoowae, we-
guing.
quohtóonk.

Second   Large,   order
2. Nahohtoeu fepapwoaeu kohkônu-
ly   diſcourſe.
mukiſh keketookaongaſh.

Theſe   ſeen
Yeuſh naumukiſh *Gen.* 1, 1, 2.

Theſe   words are   ſingle
Yeuſh kuttoowongaſh ſiyeumoe
*   Notions.*
wahittumooaſh.

God, created,   in begenning,   heaven,
God, ayum, weskekutchiffik, kefuk,
earth: earth,   not   formed,
ohke: ohke, matta kukkenauuneunk-

nothing in it ;   *dark-*
quttinno, monteagwuninno; pohken-

neſs,   *upon*   *deep?*   *the Spirit of God*
num, woskeche moonóe: Naſhauanit,

  moved   *upon*   *waters.*
popomſhau,   woskeche,   nippekontu.

  Theſe   *words*   *binding*
  Yeuſh   kuttowongaſh   moappiſſue

  words.
kuttoowongaſh :

  And, was, or,   again, but,   another,
  Kah, mo, aſuh, wonk, qut, onkatuk,

 like,   *for,*   *but,*   *as,*   *in,*
netatup,   newutche,   webe,   neane,   ut,

    ſo,   *the,   for this cauſe   is it.*
nemehkuh,   ne,   newaj,   ſun, &c.

   By   *theſe*   *ſingle*   *No-*
  Naſhpe yeuſh ſiyeumooe wahittu-

tions   four   Propoſitions
mooaſh yauunaſh pakodtittumooongaſh

  compoſed.
moappiſſuaſh.

      In beginning   created
  1. Weske kutchiſſik ayum God

heaven   earth.   This affirmative
keſuk   kah   ohke.   Ne   noowae

  general   Propoſition.
wameyeue pakodtittumooonk.

      Earth was   not   form-
  2. Ohke mo matta kuhkenauinne-

ed   nothing in it.   This
unkquttinno, & monteagwuninno.   Ne

  Negative   ſpecial   compound
quenoowae nanaſiyeue   neeſepiskue

    Propoſition.
pakodtittumóonk.

Darkneſs   *upon*   *deep*
3. Pohkenum   woskeche   moonói.

This Affirmative   *general*   *Propo-*
Ne   noowae   wameyeue   pakodtittu-

ſition.
mooonk.

          Spirit   *moved*   *upon*
4. Naſhauanit popomſhau woskeche

waters.   *This Affirmative*   *general*
nippekontu.   Ne   noowae   wameyeue

     Propoſition.
pakodtittumoooonk.

     All   *ſingle*   *Notions are*
Wame · ſiyeumooe   wahittumooaſh

     Pairs   *which*   *inlighten*
nequtayittumooaſh niſh wequohtoad-

each other,   *them onely.*
tumooaſh, & niſh webe.

Twenty   *Notional*
Neeſneechagquottaſh wahittumooe
Pairs,   *two*
nequtayittumooaſh, kah neeſe
parts.
chippiſſuaſh.

Some   *agree together.*
1. Nawhutche weetoooadtumooaſh

Some   *diſſent from each other.*
2. Nawhutche chachaubooomooaſh

Theſe   *conſenting*   *Pairs.*
Yeuſh weetoooadtumooe nequtay-
ittuaſh.

Cauſe.
1. $\left\{\begin{array}{l} \text{Ne ohteauahteunkiſh.} \\ \qquad\quad\textit{Cauſed} \\ \text{kah nawamoouk.} \end{array}\right.$

Subject.

2. { Noh wadchanuk.
     Adjunct.
     Nene wadchiik.

3. { *Notation by name.*
     Wuttinnoowae wefuonk.
     The named.
     Ne wefuonganuoouk.

4. { *Conjugats.*
     Pafukqunneetumooafh.

5. { *Equals in quantity.*
     Tatupukkukqunafh.

6. { *Equals in number*
     Tatupehtafhinafh.

7. { *Like in quality.*
     Tatupinneunkquodtafh.

8. { *Whole*
     Mamuffeyeuoouk.
     Parts.
     Chaupag.

9. {
General.
Wameyeuoouk.
Special
Nanafeyeuoouk.
}

10 {
Definition.
Neteagwunnuoouk.
Defined
Neaunak.
}

11 {
Divifion.
Chachaubenumoouk.
The Divided.
Chachaupag.
}

12 {
Relates.
Tohquauwadtuog.
}

13 {
Teftimony.
Wauwaonk.
The thing teftified.
Ne wauwamoouk.
}

Thefe   diffenting   No-
Yeufh chachaubooomooe wahittum-
tions.
ooafh.

More   great.
1 { Nano mohfag.
Then that lefs.
Onk ne peafik.

Leffer.
2 { Nano peafik.
Then that greater.
Onk ne mohfag.

Unlike.
3 { Mattatupinneunkquodtafh.

Diverfe.
4 { Chippinneunkquodtafh.

Contraries.
5 { Penooanittumooafh.

Contradiĉters.
6 { Pannoowohtoadtuafh.

7 { *Deſtroyers of each other.*
    { Pagwanittuaſh.

Firſt   Pair   concerning
Negonne nequtayittuonk papaume
      Cauſes.   Theſe   four.
ohteauahteunkiſh. Niſh yaunnaſh.

      Efficient.
  1 Noh keſteunk.
      Matter.
  2 Neteagooooonk.
      Form.
  3 Nehenwoncheyeuoouk, & ne ana-
kauſuahteunk.
      End.
  4 Newajeyeuoouk.

  The cauſed   ſometimes   named
Nawamoouk moomanſh uſſoweeta-
      by   the   cauſe   where
mun naſhpe ne ohteauahteunk ne

by   *it is made known.*   *This*
nafhpe   wahteauwahettumoo.   Ne
  fee
naumuk

            Heaven   *earth*
    Gen. 1. 1.   Kefuk   kah   ohke   nifh
   Effects,   *becaufe*   *made*
kefteomukifh,   newutche   wahettu-
known   *by*   *the*   *Efficient.*
mooafh nafhpe noh kefteunk.

                  called   *the*
    Gen. 6. 14.   Ark   hettamun   netea-
   mattered,   *becaufe*   *argued*
gwaffinnuoouk, newutche wahittumoo
  by   *the*   *Matter,*   *wood*
nafhpe ne teagoooouk, Gopher mehtug
    Pitch.
kah pittu.

                  called   *the*
    Gen. 6. 15.   Ark uffoweetamun nehen-

thing   formed
wonche yeuoouk kah ne anakaufuah-
            becaufe   argued   by
teunk, newutche wahittumoo nafhpe
    its Form;   fo long,   fo
wuttinteauonk; nefahteag, neanooh-
broad,   fo
quekifhkag, kah ne anooquefpoonoh-
high.
kog.

                    Veffels   for their end
    Rom. 9. 21.   Wifhquafh   wajteau-
or ufe,   one   to honour,   another
unafh, pafuk quttianatamunat, onkatuk
    to difhonour.
mifhanantamunat.

    The   Efficient   two fold.
    Noh kefteunk neefechippiffu.
    The   Principal.
  1 Noh nahnaunneyeuoouk.

The Inftrument   where   by   he
2 Auwohteaonk   ne   nafhpe   wu-
wrought.
tuffen.

                              the principal
Pfal. 33. 6.   God   nahnauneyeuoo
      Efficient,   his Word   Inftru-
noh kefteunk, ukkuttooonk, ne wutau-
ment.   *So*
wohteaonk.   Netatup 1 *Sam.* 17. 49.
Judg. 15. 15.   *Exod.* 22. 24.   *Pfal* 2. 2
         Efficients   fometimes   two.
Neg kefteunkig moomanfh neefuog.
1 *Sam.* 14. 14.

   Sometimes   many.
Moomanfh moonaog, 2 *Sam.* 1. 4.   2
Sam 5   3.

   Sometimes   accidentally   doth it.
Moomanfh   kofhkome   wutuffen.
Deut 4. 42.   *Deut.* 19. 5.

                              — 34 —

Two   *Causes*
Neesinash ohteauahteunkish

outward   ⎧   *The*   *Efficient*
woskeche- ⎨   Noh kesteunk.
yeuooash   ⎩   *The End.*
            Newajeyeuoouk.

   The End   *from*   *cometh*
   Wajeyeuooue   wutch   oomoooo

the heart   *of the principal*
wuttahhut   nahnaunneyeue   noh

Efficient,   *therefore*   *he did work*
kesteunk,   kah   newaj   ukkesteauun

that Effect.
ne kesteunk.   *Gen.* 6. 19. *&* 2. 8, 15.
Numb. 10. 2.   *Exod.* 25. 8.

      Ends   *sometimes*
   Newajeyeuukish moomansh moo-

many   *but*   *the chief is*   *the last*
naash, qut nahnaunneyeuoo majish

great   End,   the
kah   ne   mohſag   wajeyeuoouk,   ne
   glory of
wuſſohſumóonk God, 1 *Cor.* 10. 32

   The two   other   Cau-
  Neſinaſh   onkatoganaſh   ohteauah-
ſes   internall,   theſe from
teunkiſh anomiyeuaſh, kah niſh wutch
cometh   the Eſſence   Be-
oomoooo   wutohtóonk   kah   wuttea-
ing of   the   cauſed.
gwaſſinóonk ne nawamoouk. *Exod.*
25. 36, 37, 38, 39, 40.

   The Matter   is firſt;
  Teagoooouk   negonneyeuoo,   kah
the general   matter   of the
wameyeue wutteagwaſſinóonk nawa-
cauſed   hence   cometh.
moouk newutch oomoooo. 1 *Sam.* 6.
4, 17, 18. *Numb.* 10. 2. *Gen.* 2. 7.

Matter   in two   fold   No-
Teagoooouk neefe chippiffue wahit-
tion
tumoo.

The firft,   remote
1 Negonneyeue, kah noadtappue
Matter
teagooooonk.

The laft   nearest   Matter.
2 Majifh kah pafwappue teagooonk.
Ecclef. 3. 20. with *Job* 19. 26. *Exod.*
25. 3, 4, 5, 6, 7.

The Form that diftinguifheth   and   cauf-
Nehenwoncheyeuoouk   kah   ana-
eth action,   is   an internall
kaufuahteunk, ne anomiyeue oh-
Caufe,   where   by   it
teauahteunk, ne nafhpe nehen-
is   diftinguifhed,   and   acteth
wonche chachaubappu, kah anakaufu

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to do that which   it is made for.
uſſenat   ne   wajeyeuoouk.   *Ex.* 25.
10, 16, 17.   *Eph.* 2. 21, 22.   *Col.* 2 19.
Eph 4 16.

      Every   thing   its good acting
  Niſh noh teag wunanakauſuonk
from   cometh   the form,
wutch oomoooo nehenwoncheyeuoouk,
  therefore   the form is   the moſt
& newaj nehenwoncheyeuoouk nuk-
excellent   cauſe.
kome ohteauahteunk

      Concerning   the cauſed.
      Papaume nawamoouk.

  The cauſed   inlighten   the
  Nawamooukiſh wequohtauunaſh niſh
    Cauſes   whence   they
ohteauahteunkiſh,   niſh   wutch
  come.
oomooaſh. *Gen. cap.* 1. wame *Job* 36.

weehque wohkukquoſſik ne book; ma-
naaſh Pſalmſaſh, *Pſal.* 136. pannuppu.

      The ſecond   Pair.

  2 Nahohtoeu nequtayittuonk.

  The   Subject   inlighteneth   the

  Noh wadchanuk wequohtauun nene-

Adjunct: two   fold.

wadchiik: kah neeſe chippai.

    The   Subject receiving

  1 Noh   attumunont, *Gen.* 6. 5.

    The   Object.

  2 Ne adt aſemuk, *Gen.* 6. 2.

  The   Adjunct   inlightneth or argueth

  Nene wadchiik   newequohtauun

the   Subject   two   fold.

noh wadchanuk, & neeſe chippai.

    That   which is joyned   to the Sub-

  1 Ne   moſogquehtunk   wadcha-

ject.

nukqut.

The Act   upon the   Object
2 Uffeonk ut ne adt afemuk. *Gen.*

1. 2. *Pfal.* 1. 1.

Third   Pair.
3 Nafhwe nequtayittuonk.

Notation of the name   argueth
Wuttinnoowaewefuonk ne wequoh-

the   thing named   This fee
tauun noh wefuonganuoouk. Ne nau-
muk *Mat.* 1. 21. 23. *Gen.* 29. 32, 33,
34, 35 *Gen.* 30. 18 — 24 *Gen.* 35. 18.

Fourth   Pair.
4 Yaue nequtayittuonk.

Conjugats   which argue
Pafukqunneetumooafh nifh wequoh-

each other.
toadtumooafh. 2 *Tim.* 3. 13. *Titus*
3. 3. *Rom.* 3. 26.

Fifth   *Pair*.
5 Napanna tahſhe nequtayittuonk

Equals in bigneſs   *argue each*
Tatupukkukqunaſh, niſh wequahet-
other.
tumooukiſh. *Pſal*. 36. 6. *Pſal*. 103. 11.
Ezra 9. 6. *Exod*. 30. 34.

Sixth   *Pair*.
6 Nequtta tahſhe nequtayittuonk

Equals in number   *argue each*
Tatupehtaſhinaſh niſh wequohtoad-
other.
tumooukiſh. *Gen*. 15. 5. *Gen*. 22. 17.
Gen. 32. 12. *Gen*. 42. 49.

Seventh   *Pair*
7 Neſauſuktahſhe nequtayittuonk

Things like in quality   *which*
Tatupinneunkquſſumooaſh   niſh

illuſtrate each other.
wequahettumoookiſh.   *Pſa.* 37. 35.
1 *Pet.* 2. 2.   *Pro.* 26. 9.   *Exod.* 16. 31.
    All   *Parables*
Wame ogqueneunkquſſuongaſh.
        Eighth   *Pair.*
  8 Shoſuk tahſhe nequtayittuonk.
      Whole   *parts*   *which*
  Mamuſſeyeuoouk kah chaupag niſh
illuſtrate each other.
wequohtoadtumooaſh.   1 *Kin.* 6. 38.
1 *Cor.* 12. 12, 14, 20.   *Rom.* 3. 12.
weehque 19.   *Mat.* 3. 5.   *Pſal.* 33. 7.
Gen. 1. 9.
        Ninth   *Pair.*
  9 Paskoogun tahſhe nequtayit.
    General   *Special*
Wameyeuoouk & nanahſeyeuooukiſh
    argue each other.
niſh wequahettumooaſh.   *Pſal.* 8. 6,

7 8. *Pfal.* 50. 10, 11. *Job* 1. 3. *Gen.*
13. 2. *Gen.* 2. 9.

   Tenth *Pair*
  10 Piuk nequtayittuonk.

  Definition   *defined*
 Neteagwunnuoouk kah neaunak,
   argue each other
nifh wequahettumooafh. *Gen.* 2. 7.
1 *Cor.* 15. 45. 1 *Tim.* 6. 3. *Heb.* 11. 1.

   Eleventh *Pair.*
  11 Nabo nequt nequtayittuonk.

   Divifion   *the divided*
 Chachaubenumoouk & chachaupag
  illuftrate each other.
nifh wequohtohittumooafh. *Gen.* 1.
6, 14, 18. *Gen.* 49. 7, 27. *Jofh.* 13.
6, 7. *Jofh.* 18. 5.

   Twelfth *Pair.*
  12 Nabo neefe nequtayittuonk.

Relates   *argue each other.*
Tohquauwadtuog   wequohhettuog.
Mal. 1. 6.   *Col.* 3. 18 — 22.

    All   *Pairs*   *are*
  Wame   nequtayittuonafh   tohquau-
Relates.
wadtumoafh.

      Thirteenth   *Pair.*
  13 Nabo nifhwe nequtayittuonk.

    Witnefs   *the*   *witneffed.*
  Wauwaonk   kah   ne   wauwamoouk.
Acts 10. 43.   *Rom.* 1. 9. *&* 2. 25. *&* 8. 16.

     Scripture   *proofs are*   *Tefti-*
  Wuttinnoowae provyeuongafh wau-
monies
wamooafh.   *Rom.* 12. 19.

     Diffenting   *Notions.*
  Chachaubooomooe wahittumooafh.

     Firft   *Pair.*
  1 Negonne nequtayittuonk.

More great, then that lefs: thefe
Nano mohfag, onk ne peafik: nifh
argue each other.
wequohtoadtumooafh. *Pfal.* 40. 12. &
69. 4. *Prov.* 11. 31. with 1 *Pet.* 4. 18.
Mat. 6. 30. *Luk* 7. 26. *Rom.* 5. 9, 10,
17, 20. *Phil.* 1. 14. 1 *Pet.* 1. 7.

Second   Pair.

2 Nahohtoeu nequtayittuonk.

The lefser, then that greater; which
Nano peafik, onk ne mohfag; nifh
argue each other.
wequohtoadtumooafh. *Gen.* 31. 10. *Eph.*
3. 18. *Ezra* 9. 13. *Job* 11. 6. *Prov.*
17. 7. & 19. 10. *Ifa.* 40. 17. 1 *Cor.*
12. 23. *Job* 25. 5, 6. 2 *Cor,* 12. 15.

Third   Pair.

3 Nifhwe nequtayittuonk.

Unlike each other,   which
Mattatupinneunkquffumunoo,   nifh

argue each other.

wequohtoadtumooafh, *Pfal.* 32. 9.
Exod. 15. 11. *Deut.* 4. 32, 33, 34. 1
Sam. 26. 15. 1 *King.* 10. 20. & 18. 44.
2 *Kin.* 13. 7. *Job* 20. 7. *Pfal.* 1. 3.

Fourth   Pair
4 Yaue nequtayittuonk.

Diverfe,   *which*
Chippinneunkquodtafh, nifh we-
argue each other.
quohtoadtumooukifh. *Gen.* 40 23.
Lev. 26. 18, 44. *Deut.* 1. 32. & 29. 4.
Judg. 10. 13. *Jam.* 2. 10, 11. *Gal.* 2.
20. *Hab.* 3. 18. *Heb.* 4. 15.

· Fifth   Pair
5 Napanna tahfhe nequtayittuonk

Contraries,   *which*   *argue*
Penooanittumooafh, nifh wequohto-
each other.
adtumooafh. *Lev* 26. 21, 23, 24, 27, 28,

40, 44. *Ezek.* 16. 34. *Mat.* 14. 24. *Acts* 17. 7. & 26. 9. *Gal.* 5. 17. *Rom.* 11. 24.

Sixth   *Pair.*

6 Nequtta tahfhe nequtayittuonk
Contradicters,   *which*
Pannoowohtoadtumooafh, nifh we-
argue each other.
quohtoadtumooafh. *Act.* 13. 45.

Seventh   *Pair.*

7 Nefaufuk tahfhe nequtayit.
Deftroyers,   *which*   *illuftrate*
Pagwanittumooafh, nifh wequohto-
each other
adtumooafh. *Rom.* 6. 2. *Luk.* 15. 32.
Joh. 9. 25. *Mat.* 11. 5. *Eph.* 5. 14.
Rom. 13. 12. *Eph.* 2. 5.

Hitherto   *the firft*   *Logick*
Yeu   wehque   negonne   Anomayag
Part.
chippai.

Second   part   teach-
Nahohtoeu chippai kukkuhkooto-
eth us   bindingly   to compofe
munkqun moappiffue moehteauunat
Notions,   to make   every
wahittumœoukifh, ayimunat nifhnoh
kinde of   Propofitions.
eiyane pakodtittumoooonk.

Propofitions   many
Pakodtittumœoongafh mœocheke chip-
fold.
paiyeuafh.

	Every Pro-	*Affirmed, or*
1	Nifhnoh pakod-	Noowae, afuh
	pofition is	*Negative.*
	tittumooonk	Quenoowae.

		True, or
	Both	Wunnomwae, afuh
2	Naneefwe	*Falfe.*
		Pannoowae.

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3 *And*
Wonk
all
wame
{
  General   *Pro-*
  Wameyeue pakodtittum-
  pofitions   *or*
  ooongafh; afuh
  Special
  Nanahfiyeue.
}

4 *Again*
Wonk
all
wame
{
  Single   *Propo-*
  Pafukooe pakodtittum-
  fitions;   *or*
  ooongafh; afuh
  Compounded.
  Neefepiskue.
}

Compounded   *Propofitions*

Neefepiskue pakodtittumooongafh,
two   *fold.*
neefe chippai.

Conjunct   *Propofitions*

1 Moehteaue   pakodtittumooonk
by   *bonds*;   *as*
nafhpe moappiffuonk;   kah, wonk,
netatup, newutch, &c,

Disjunct   *Pro-*
2 Chachaubenumooe   pakodtittum-
pofition,   *by*   *a disjoyning word;*
coonk, nafhpe   chachaubappiffuonk;
as
afuh, qut, matta, &c.

       Thefe   *fee*
      Yeufh naumukifh

       Neither   *he*   *hath finned,*
Joh. 9. 3.   Matta yeuoh matchefu,
nor   *his parents:*   *the Efficient and*
afuh oochetuonguh: noh kefteunk kah
    Effect.   *Efficients*   *two;*
ne kefteomuk.   Kefteunkig neefuog;
Compofed,   *by*   *a Negative,*
moappiffuog,   nafhpe   quenoowae,
  Special,   *Compound,*   *Dif-*
nanafiyeue,   neefepiskue,   chachau-
junct   *Propofition.*
benumooe pakodtittumooonk.

Again,   But   that   the works of
Wonk, Qut wutche anakaufuongafh

may   be made known   in   him.
God woh   wahukqutafh   yeu   ut.

The End   the   Ended   com-
Wajeyeuoook kah ne wajteaufik moap-

pofed in affirmative,   fpecial,   fingle
piffuog noowae, nanafiyeue, pafukooe

Propofition
pakodtittumooonganit.

I muft   do   the
Ver. 4. Mooche nutuffen wutana-

works of   him   that fent me, while
kaufuongafh noh anoonukqueh, afh

day.   The Efficient,   the Ef-
kefukod. Noh kefteunk, kah ne kef-

fect   the Act   the Object,
teomuk, uffeonk kah ne adt afemuk,

the   Adjunct   Time: All
kah ne wadchiyeue ahquompi: wame

thefe   Notions   compofed in
yeufh   wahittumooafh   moappiffuafh

affirmative,   fpecial,   fingle   pro-
noowae, nanafiyeue, pafukooe pakod-
pofition.
tittumooonganit.

Again,   Night   cometh,   then
Wonk,   nukkon   peyaumoo,   neit

none   can   work   The   Sub-
woh mo howan anakaufu.   Noh wad-

ject   Adjunct   compofed
chanuk kah nenewadchiik moappiffu-

in   a Negative,   generall,   fingle
afh quenoowae, wameyeue, pafukooe
      propofition.
pakodtittumooonganit.

Acts   two,
Ver. 5. Uffeongafh neefinafh, kah

Objects   compofed in
nifh   adt   afemukifh   moappiffuafh

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Affirmative special propoſi-
noowae nanaſiyeue pakodtittumoo-
tion.
onganit.

Three Acts
Ver. 6. Niſhwinaſh uſſeongaſh kah
three Objects, Efficient
niſh adt aſemukiſh, kah noh keſteunk
Inſtrument, Adjunct
kah auwohteaonk, kah wadchiyeue
Time, compoſed in Affirmative,
ahquompi, moappiſſuaſh noowae,
special compound propoſi-
nanaſiyeue neeſepiskue pakodtittu-
tion.
mooonganit.

The Act Object
V. 7. Uſſeonk kah ne adt aſemuk.
Notation of Name, Efficient
Wuttinnoowae weſuonk, noh keſteunk

Effect ; *thefe com-*
kah ne kefteomuk ; yeufh moappiffu-

pofed by two Affirmative fpe-
afh nafhpe neefinafh noowae nana-

cial propofitions
fiyeue pakodtittumooongafh.

Hitherto fecond Logick
Yeu weehque nahohtoeu Anomayage

part.
chippai.

Third part bindingly to
Nafhwe chippai moappiffue moeh-

compofe propofitions to
teauunat pakodtittumooongafh ayimu-

make a Difcourfe.
nat keketookontamóonk.

Two fold Difcourfe.
Neefe chippag keketookontamóonk.

> *Syllogiſticall* ⎫ *Speech*
> 1 Oggufanukoowae ⎬ Keketoo-
> *Diſcurſive*   ⎪ kontamó-
> 2 Sepapwoae   ⎭ onk.

Syllogiſticall   *diſcourſe*
1. Oggufanukoowae keketookaonk

its parts   *three.*
wutchippiyeumaſh niſhwinaſh.

Major   *propoſition.*
1 Mohſag pakodtittumooonk.

Minor   *propoſition.*
2 Pawag pakodtittumooonk.

Concluſion inlightened   *looked*
3 Wequoſſumoomoouk,   naumoo-
    on.
moouk.

Alſo   *but*   *three*   *ſingle*
Wonk webe niſhwinaſh wahittum-
Notions   *in*   *every*   *Syllo-*
ooaſh niſh noh ut oggufanukoowa-

gifm.   *Subject.*   *Predi-*
onganit. 1. Ne Teag. 2. Ne Koot-
cate.   *The light,*   *or*
numuk. 3. Wequohtóonk, afuh
  Argument.   *Thefe may be   feen*
ootfinnooonk. Nifh woh naumukifh.
    Q.   *Their Infants   Believers*
  Nat. Uppeiffefumoh wanamptogig,
may they   be Baptized?   A Yea.
fun woh kutcheffumóog? Nux, woh
                This Affirmative   gen-
kutcheffumóog. Ne noowae wame-
eral   Propofition.
yeue pakodtittumooonk.

  Herein, · the   Subject,   Infants of
  Neut,   ne   teag,   uppeiffefumoh
  Believers ;   *Predicate, may be*
wanamptogig; Ne kootnumuk, woh
baptized.
kutcheffumóog.

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The light or Argument
　　Wequohtóonk,　　*Act*.　2.　38,　39.

　proceedeth from　　　　*the*　　　　*Adjunct*,
wutch　oomoooo　　nene　wadchiik,

Becaufe　　　　　　*the Promife*　　　　*belongeth*
Newutche　　quofhodtuonk　　wutah-

unto them.
tauuneau.

　　　　　　　　Syllogifm.
　　　　Oggufanukoowaonk.

　Every　　　*one*　　*to whom*　　*belongeth*
　Nifhnoh　pafuk　　noh　　wadtiheit

the Promife　　*may be*　　*baptized.*
quofhodtuonk　woh　kutcheffumau

　But　　　　*the Promife*　　　　*belongeth*
　Qut　　quofhodtuonk　　wuttaiheeu

to Believers　　　　　　　　*their Infants.*
wanamptog　　kah　　wunneechanoooh

Therefore   Infants of   Believers
Newaj wunneechanoh wanamptogig

may   be baptized.
woh kutcheſſumóog.

Another   Argument.
Onkatuk wequohtóonk, *Act.* 2. 41

As   did the   Primitive   Church,
Ne aſehetteup negonne moeuwee-
        we   may   do
komonk, ne woh nutuſſenan.

But   the Primitive   Church
Qut   negonne   moeuwehkomonk
    did baptize   their Infants
kutcheſſumuppanneg uppeiſſeſumoh.

Minor ·   Propoſition   I
Pawag pakodtittumooonk noowe-
prove.
quohtauun.

They   who gladly   re-
Nag   weekontamwe   attumu-

ceived   thoſe   counſelling
nukeg yeuſh kogahqutteae kuttoo-
words   did   the thing.
wongaſh ne wutuſſeneau.

  But   the Primitive   Church
  Qut   negonne   moeuweekomunk
  gladly   received
weekontamwe   attumunuppanneg
thoſe   words.
yeuſh kuttoowongaſh.

Therefore the ſame they did.
  Newaj ne wutuſſeneau.

  Another   Argument,
  Onkatuk wequohtóonk, *Act.* 2. 39
  Becauſe   Gentiles   received
  Newutche Gentilſog attumunuppan-
  the ſame   Baptiſmal   Inſtitution.
neg ne nan kutcheſſumoe naumatuonk.

  Every   one   to whom   belongeth
  Niſhnoh   paſuk   noh   wadtiheit
    — 59 —

the Promiſe   may   be baptized.
quoſhodtuonk   woh   kutcheſſumau

  But the far off Gentiles   when they
   Qut noadtue Gentilſog wanamptamo-

believe,   the Promiſe   belongeth to them
hettit, quoſhodtuonk   wuttaiheeu

        their Infants.
kah wunneechanoh.

  Therefore   the Infants of   Believ-
   Newaj uppeiſſeſumoh wunnamp-

ing   Gentiles   may   be baptized
tamoe Gentilſog woh kutcheſſumóog.

  Again,   falſely
   Wonk, *Joh.* 9. 16. Jewſog pannoowae

    oppoſed   Chriſt,   ſay-
wutayeuukkonouh Chriſtoh, noowa-

ing,   He came   not   from
hettit, Matta wutch oomoooo Godut,

  becauſe he breaketh the
newutche pohquenum Sabbath.

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Syllogiſm.
Ogguſanukoowaonk.

He   that breaketh   cometh
Noh pohqunuk Sabbath-day matta

not   from
wutch oomoooo Godut.

But this man   breaketh the
Qut yeuoh Chriſt pohquenum Sab-

          Therefore
bath day. Newaj, &c.

Anſw   I deny the   Minor Pro-
Namp. Nukquenoowam pawag pak-

poſition;   it is a falſe   Pro-
odtittumooonk; pannoowaeu pakod-

poſition   did not   break the
tittumooonk. Chriſt matta pohquenum
Sabbath-day.

Three   *Syllogiſticall*
Niſhwinaſh ogguſanukoowae
forms.
wuttinniyeuongaſh.

A poſitive   *Syllogiſm.*
1. Ponamoe ogguſanukoowaonk.

   A ſuppoſitive   *Syllogiſm.*
2. Channoowae ogguſanukoow.

   A disjunctive   *Syllogiſm*
3. Chachaubooe ogguſanukoow.

Again,   *poſitive*   *Syllogiſms*
Wonk,   ponamoe   ogguſanukoow.
three   *forms.*
niſhwinaſh wuttinniyeuongaſh.

      Firſt   *poſitive*   *form when*
1. Negonne   ponamoe   wuttinni-
the   *Propoſitions*   *neither*
yeuonk   pakodtittumooongaſh   matta

— 62 —

alike   *begin*   *nor*
netatuppe wajkutchiſſinuhhettit aſuh

      end,   *becauſe*   *the*
wohkukquoſhinuhettit newutche we-

Argument is   *the Subject*   *in*   *the Major,*
quohtóonk teagoooo ut mohſag ut,

     Predicate in   *the Minor*   *Pro-*
kah ne kootnumuk pawag pakodtit-

poſition.   *This*   *ſee*
tumooonganit. Ne naumuk,

        All the   *Elect*
2 *Theſſ.* 2. 13. Wame uppepena-

of   *ſhall*   *be ſaved :*
moomoh God piſh wadchanóog

 the Argument,   *becauſe*   *hath*
wequohtóonk, newutche Chriſt um-

redeemed them
manoowhouh.

Syllogism
Oggufanukoowaonk.

All   Redeemed by
Wame   ummanoohwhomoh   Chrift
fhall   be faved.
pifh wadchanóog.

But   all   the Elect of
Qut wame uppepenamoomoh God
are redeemed by
ummanoohwhouh Chrift.

Therefore   all   the Elect of
Newaj   wame   uppepenamoomoh
fhall   be faved.
God pifh wadchanóog.

Second   pofitive   form,
2. Nahohtoeu   ponamoe   wuttinni-
when   both   Propofitions
yeuonk, naneefwe pakodtittumooon-
alike   end;   be-
gafh netatuppe wohkukquofhinafh, ne-

— 64 —

cauſe   the Argument   is   the Predicate
wutche   wequohtoonk   ne   kootnumuk

in   both   Propoſitions.
ut   na   neeſwe   pakodtitumooonganit.

This ſee
Ne naumuk

                    We may not   ſuffer
     Lev. 19. 17.   Matta   woh   kuttena-
               any   to ſin   The
numoh   howan   matcheſenat.   We-
Argument;   Becauſe   ſin
quohtoonk;   newutche   matcheſeonk
     oppoſeth   the Law of
ayeuuhkontam   wuttinnaumatuonk
God.

                    Syllogiſm.
          Ogguſanukoowaonk.

     We may not   ſuffer   any   to
     Matta   woh   kuttenanumoh   howan   ne
     — 65 —

oppofe   *the Law of*

ayeuuhkontog   wuttinnaumatuonk

God.

But   every   fin   oppofeth

Qut nifh noh matchefeonk ayeuuh-

          the Law of

kontam wuttinnaumatuonk God.

Therefore   we may not   fuffer

Newaj matta woh kuttenanumoh

any   to fin.

howan matchefenat.

      Third   pofitive   form,

3. Nifhwe ponamoe wuttinniyeu-

when   both   Propofitions

onk, neefwe pakodtittumooongafh

  alike   begin.   becaufe

netatuppe kutchiffinuhettit, newutche

the Argument is the Subject in   both

wequohtoonk ne teagoooo ut naneefe

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Propofitions   *This*   *fee*
pakodtittumooonganit. Ne naumuk
                Some   *poor*
1 *Cor.* 1. 27, 28. Nawhutche matche-
        in   *this*   *world*   *fhall*   *be*
kuog yeu ut muttaohket pifh wad-
faved   *in heaven.*   *The Argument,*
chanoog   kefukqut.   Wequohtoonk,
  becaufe   *they believe.*
newutche wunamptamwog

                Syllog.
      Oggufanukoowaonk.

   Some   *Believers*   *are*
  Nawhutche wanamptogig matche-
poor in this   *world.*
kuog yeu ut muttaohket.
  But   *all*   *Believers*   *fhall*   *be*
  Qut wame wanamptogig pifh wad-
faved   *in*   *heaven.*
chanoog ut kefukqut.

Therefore   ſome   poor   in
Newaj nawhutche matchekuog mut-

this world ſhall   be ſaved   in   heaven
taohket piſh wadchanoog ut keſukqut.

Hitherto   poſitive   Syl-
Yeu   weehque   ponamoe   ogguſa-

logiſms   Now   Suppoſitive
nukoowaongaſh.   Yeuyeu channoowae

Syllogiſms,   thus   are.
ogguſanukoowaongaſh, yeu n nih.

In the Major   Propoſition
Ut   mohſag   pakodtittumooonganit

the Argument is   ſuppoſitively   put to
wequohtóonk   channoowae   ponamun

the thing   proved.   Then   in
ne woh wequohtauomoouk.   Neit ut

the Minor   Propoſition   the
pawag   pakodtittumooonganit   we-

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Argument is affirmed   *This*
quohtoonk noowae ponamun.   Ne

ſee.
naumuk

          We muſt beware of
  Heb 3. 12.   Woh nutahqueteauun

 unbelief   *The Argument*
mat wunnamptamoonk. Wequohtoonk

cometh   *from*   *the*   *Effeĉt*   *be-*
wutch oomoooo ne keſteomuk, ne-

cauſe   *it driveth us*   *from*
wutche kutamaoohkunkqun   wutch
Godut.

       Syllogiſm.
    Ogguſanukoowaonk.

  If   *Unbelief*   *driv-*
Tohneit mat wunnamptamoonk kuta-

eth us   from   then   we
maookunkqun wutch Godut, neit woh
muſt beware of it.
nutahqueteauun.

But   Unbelief   driv-
Qut mat wunnamptamoonk kutama-
eth us   from
ookunkqun wutch Godut.

Therefore we   muſt beware of it
Newaj woh nutahqueteauun.

Again,   if   Unbelief
Wonk, tohneit mat wunnamptamoonk
cometh   from   an evil   heart,   then
wutch oomoooo matchet metahhut, neit
we   muſt beware of it.
woh nutahqueteauun.

But   it cometh   from   an evil
Qut oomoooo wutch matchet me-
heart.   Therefore
tahhut.   Newaj, &c.

Laftly   concerning   disjunctive   Syl-
Majifh papaume chachaubooae oggu-

logifms,   is   thus
fanukoowaonk ne n nih.

The Major   Propofition   disjunc-
Mohfag pakodtittumooonk chachau-

tively   fpeaketh ;   then the Minor
booae   kuttoomoouk;   neit   pawag

affirmeth   one   denieth   the other;
noowau pafuk, kah quenooau onkatuk;

or   denieth   one   affirmeth
afuh quenooau pafuk, kah noowau

the other   This   fee
onkatuk. Ne naumuk

Either   make   the
Mat. 12. 33. Afuh ayimook meh-

tree   good   its fruit
tug wunnegen kah ummeechummuonk

good, *or* *make* *evil* *the tree*
wunnegen, afuh ayimook anit metug
           his fruit   *evil*
kah ummeechummuonk anit.

But   *your fruit is*   *evil*
Qut kummeechummuonk anit.

Therefore   *you are evil*
Newaj kummatchetum.

Or   *But*   *your fruit*
Afuh,   Qut   kummeechummuonk

is good.   *Therefore you are good.*
wunnegen.   Newaj koo eetum.

Again, *Either*   *you are*   *dili-*
Wonk, afuh kummenu kenittea-

gent,   .   *your field*   *is clean,*
éninnu, kah kutohteuk pahketeauun,

or   *you are idle,*   *your*
afuh kuffefegenamwaenin, kah kutoh-

field with weeds   *overgrown.*
teuk moffonog wuttittannekinneau.

But   your field   is clean.
Qut kutohteuk paketeauun.

Therefore   you are diligent
Newaj kummenuhkinitteaenu.

Or,   But   your field   with weeds
Afuh,   qut   kutohteuk   moffonog

over grown.
wuttittannekineau.

Therefore   you are idle.
Newaj kuffegenamwaenin.

Again, either   you pray   keep
Wonk, afuh kuppeantam kah kup-

holy the   or   you
pahketeauun Sabbath-day, afuh matta

pray not,   keep not   holy the
kuppeantam, & matta kuppahketeauun
Sabbath-day.

But   you keep holy
Qut kupahketeauun Sabath-day.

Therefore   you pray.
Newaj kuppeantam.

Or,   but   you   keep not holy the
Afuh,   qut   matta   kuppahketeauun
Sabbath-day.

Therefore   you   pray not.
Newaj matta kuppeantam.

        Hitherto   concerning   Syllo-
2. Yeu weeque   papaume   oggufan-
giſticall   Speech   Now
ukoowae   keketookaonk,   yeuyeu
concerning   large   Methodicall
papaume ſepapwoae kohkonumukiſh
      Diſcourſe.   And of this
keketookontamooongaſh.   Kah   ne
  two   parts.
neeſe chippai.

        Firſt   orderly   to
I. Negonne kohkonumukiſh miya-

lay together   Notions   Propoſ-
numunat wahittumooaſh & pakodtit-
tions: This is perfectly done in
tumooongaſh: kah yeu pahke n nih ut
in every   wiſe   hu-
Bibleut, & niſhnoh waantamwe woſ-
mane   if any   wiſe-
ketompae bookut kah howan toh waan-
ly   make   or   wiſely
tamwe aſit booke, aſuh waantamwe
teacheth   this he doth
kuhkootomwehteadt, ne wutuſſen.

Second   part,   to ana-
2. Nahohtoeu chippai, kogahkena-
lyſe   open   Propo-
numunat kah woſhwunumunat pakod-
ſitions   Arguments.
tittumooongaſh kah wequohtoongaſh.

Alſo   to open   Propo-
Wonk woſhwunumunat pakodtittum-

— 75 —

ſitions   *by*   *ſingle*   *No-*
ooongaſh naſhpe ſyeumoot wahittum-

tions,   *which*   *by*   *compoſed:*
ooaſh, niſh naſhpe moehteauunaſh;

     this   *chiefly*   *I deſire*   *to*
kah yeu nahnaunne nukkod kukkuh-

teach you,   *whereby you*   *may*
kootomauonumwoo, waj woh koowoſh-

open   *the Word of*
wunumwoo wuttinnoowaongaſh Godut

     help us!
Bibleut. Lord Jeſus aninnumaiinnean!

Pahke wahteauunat uttiyeu Oggufanukoo-
wae wuttinniyeuonk auwokonat, kah
wonk ofoowunumunat wuttinni-
yeuonk.

WAme pakodtittumooongafh nifh
woh naumoomooafh & wequoh-
tomooafh, afuh

Noowae, wameyeue pakodtittumoo-
ongafh.

Quenoowae, wameyeue pakodtittum-
ooongafh.

Afuh, Noowae nanafiyeue pakodtit-
tumooongafh.

Quenoowae nanafiyeue pakodtittum-
ooongafh.

1. Neit natwontafh, noowae wame-
yeuoouk pakodtittumooonk yeu naumoo-

mœ naſhpe negonne oggufanukœowae
wuttinniyeuonk.

2. Quenœowae wameyeuœouk pakod-
tittumœoonk, neit neeſinaſh yeuſh
natwontaſh.

   1. Wequohtoonk quenoowayeuoouk,
     neit woh nnih ut nahohtoeu wut-
     tinniyeuonganit.

   2. Wequohtoonk noowayeuoouk,
     neit woh nnih naſhpe negonne,
     aſuh naſhpe nahohtoeu wuttin-
     niyeuonk.

3. Nœowae nanaſiyeuoouk pakodtit-
tamooonk, neit woh n nih naſhpe
negonne aſuh niſhwe wuttinniyeuonk.

4. Quenœowae nanaſiyeuoouk, kah
wequohtoonk quenoowayeuoouk, neit
woh n nih naſhpe nahohtoeu, aſuh
niſhwe wuttinniyeuonk.

Nifh naumukifh.

1 *Pet*. 2. 2. Kodtantamook fogkod-
tungane   wuttinnoowaonk   God.
Noowae, wameyeue pakodtittumoo-
onk; wequohtoonk, woh ne nafhpe
ke nafhpekineau.

Ogguſ. 1.

Ne nafhpekhikqueog woh nukkod-
tantamumun.

Qut wuttinnoowaonk kenafhpekina-
hikqun.

Newaj woh nukodtantamumun.

Aſuh 2.

Ne kodtantamoe teagwas, ne nafh-
pekhikqueog.

Qut wuttinnoowaonk kenafhpekina-
hikqun.

Newaj woh nukkodtantamumun.

1 *Cor.* 6. 9. Matcheuffecheg matta auog kefukqut. Wameyeue pakodtittumooonk; wequohtoonk newutche matta aiuskoiantamwog; quenoowae wequohtoonk.

Ogguſ. 1

Aiuskoiantogig auog kefukqut.

Matcheuffecheg matta aiuskoiantamwog.

Newaj matta auog kefukqut.

Aſuh 2.

Auongcheg kefukqut aiuskoiantamwog.

Matcheuffecheg matta aiuskoiantamwog.

Newaj matta auog kefukqut.

Onkatuk wequohtoonk netatupe, newutche wunnamptamwog.

Ogguſ. 1.

Mat wanamptogig matta auog ke-
fukqut

Matcheuffecheg matta wanamptam-
wog

Newaj matta auog kefukqut.

Aſuh 2.

Auoncheg kefukqut wunnamptam-
wog.

Matcheuffecheg matta wunnamp-
tamwog

Newaj matta auog kefukqut.

1 *Cor.* 1. 21, 22. Nawhutche waan-
tamwog matta wunnamptamwog.
Quenoowae nanaſiyeue pakodtit-
tumooonk; wequohtoonk nanaſi-
yeuoo, Scribſog kah Greekſog.

Ogguſ 3.

Scribſog kah Greekſog waantamwog.

Qut Scribſog kah Greekſog matta wunnamptamwog.

Newaj nawhutche waantamwog matta wunnamptamwog.

Mat. 7. 22, 23. Nawhutche peantogig matta wadchanoog. Quenoowae nanaſiyeue pakodtittumooonk; we-quohtoonk newutche anakauſitcheg matcheſeonk.

Ogguſ. 1.

Anakauſitcheg matcheſeonk matta wadchanoog.

Qut nawhutche peantogig anakauſit-cheg matcheſeonk.

Newaj nawhutche peantogig matta wadchanoog.   3.

Judas peantam.

Qut Judas matta wadchanau.

Newaj nawhutche peantogig matta wadchanoog

Aſuh 3.

Nawhutche anakauſitcheg matche-ſeonk peantamwog.

Qut anakauſitcheg matcheſeonk mat wadchanoog.

Newaj nawutche peantogig matta wadchanoog.

Prov. 10. 1. Waantamwe wunnau-moniin weekontamwaheau ooſhoh. Mattammagwe wunnaumoniin noo-heau ohkaſoh. Naneeſwe noowae wameyeue pakodtittumooongaſh.

Ogguſ. 1.

Noh nofweetauont oofhoh wekon-tamwaheau.

Qut waantamwe wunnaumoniin nofweetau oofhoh.

Newaj waantamwe wunnaumoniin weekontamwaheau.

Aſuh 3.

Noh nofweetauont oofhoh weekon-tamwaheau.

Qut noh nofweetauont oofhoh waan-tamwe wunnaumoniin

Newaj waantamwe wunnaumoniin weekontamwaheau oofhoh.

2. Mattammagooe wunnaumoniin nooheau ohkafoh.

Ogguʃ.

Noh niʃhkeneunkquok afit nooheau ohkaʃoh.

Qut mattammagwe wunnaumoniin niʃhqueneunkquok pʃʃu.

Newaj mattammagoo nooheau ohkaʃoh

Aʃuh 3.

Noh niʃhkeneunkquok afit mattamagoo

Noh niʃhkeneunkquok afit nooheau ohkaʃoh.

Newaj mattammagoo nooheau ohkaʃoh.

Pʃa. 119. 3. Wunnanumoog matta kodtoue matchefecheg. Quenoowae wameyeue pakodtittumoooonk; wequohtoonk, newutche wunnamptamwog.

Ogguſ. 1.

Wanamptogig matta kodtoue matchefeog.

Qut wunnanumoog wunnamptamwog.

Newaj wunnanumoog matta kodtue matchefeog.

Aſuh 2.

Kodtoue matchefecheg matta wunamptamwog.

Qut wunnanumoog wunnamptamwog

Newaj matta kodtoue matchefeog.

Aſuh 3.

Wanamptogig matta kodtue machefeog

Qut wunnamptogig wunnanumoog.

Newaj wunnanumoog matta kodtoue matchefeog.

Pf. 119. 93. Matta noowowunan-
tam kuttinnoowaonk. Quenoowae
wameyeue pakodtittumooonk; we-
quohtoonk newutche nukquaquak-
qhukqunafh.

Ogguf. 1.

Ne quaquakqhikqueog matta noo-
wowunnantam.

qut wuttinnoowaonk kukquaquak-
hikqŭn

Newaj matta woh noowowunnantam.

Afuh 2.

Matta woh noowowunnantam ne
quaquakqhikqueog.

Qut wuttinnoowaonk nukquaquak-
qhikqun.

Newaj matta woh noowowunnantam.

Pſa. 119. 6.   Matta woh nutakod-
chem.   Quenoowae wameyeue pak-
odtittumoonk; wequohtoonk,   ne-
wutche   noowomantam wuttinnoo-
waonk.

Ogguſ. 1.

Womontog wuttinnoowaonk matta
akodchu.

Qut noowamantam wuttinnoowaonk.
Newaj matta woh nutakodchem.

Aſuh 2.

Matta woh howan akodchu womon-
tog wuttinnoowaonk.

Qut noowomontam wuttinnoowaonk.
Newaj matta woh nutakodchem.

Pſa. 119. 9.   Wuskenin woh pah-
keteauun   ummayaſh?   noowae,

wameyeue pakodtittumooonk; we-
quohtoonk, nunnukquſſit naſhpe
wuttinnoowaonk.

Ogguſ. 1.

Noh nunnukquſſit ummayaſh naſhpe
wuttinnoowaonk woh uppahketeauun-
aſh ummayaſh.

Qut wuskenin woh nunnukquſſit um-
mayaſh naſhpe wuttinnoowaonk.

Newaj wuſkenin woh pahketeauun
ummayaſh.

Aſuh 2.

Pahketeunkig ummayaſh nunnuk-
quſſuog naſhpe wuttinnoowaonk.

Qut wuſkenuog woh nunnukquſſuog
ummayaſh naſhpe wuttinnoowaonk.

Newaj wuſkenuog woh pahketeau-
unaſh ummayaſh.

Pſa. 119. 11. Matta woh nummat-
cheenneh God. Quenoowae, wame-
yeue pakodtittumooonk, wequoh-
toonk, newutche nutadtahtauun
wuttinnoowaonk ut nuttahhut.

Ogguſ 1.

Noh adtahtunk wuttinnoowaonk
wuttahhut matta woh matcheunneheau
Goduh.

Qut nutadtahtauun wuttinnoowaonk
ut nuttahhut.

Newaj matta woh nummatcheunne-
heau Goduh

Aſuh 2.

Noh kodtantog matta matcheunnehe-
onat Goduh, woh adtahtauun wuttin-
noowaonk ut wuttahhut.

Qut nutadtahtauun wuttinnoowaonk
ut nuttahhut.

Newaj matta woh nummatcheenneh
Goduh.

Pfal 119. 16. *Matta woh noowowunnan-*
tam wuttinnoowaonk. Quenoowae wa-
meyeue pakodtittumoooonk; wequohtoonk,
newutche nooweekontamwah nuhhóg ut
wuttinnoowaonganit.

Ogguf. 1.

Noh weekontamwaheont wuhhogkuh
ut wuttinnoowaonganit, matta woh
wowunnantam.

Qut noowekontamwaheau nuhhog ut
wuttinnoowaonganit.

Newaj matta woh noowowunnan-
tamun

Aſuh 2.

Noh kodtantog matta wowunnan-
tamunat wuttinnoowaonk, woh wee-
kontamwaheau wuhhogkuh na ut.

Qut nooweekontamwaheau nuhhog
na ut.

Newaj matta woh noowowunnantam
wuttinnoowaonk.

Rom 8 1. *Appehtauoncheg Chriſtoh,*
matta woh awakompanaog Quenoowae
wameyeue pakodtittumooonk; wequoh-
toonk, newutche matta aſuhkemoogig
meyaus wonk, newutche aſuhkauaog
Naſhauanit.

Ogguſ 1.

Nag matta aſuhkauoncheg meyaus,
qut Naſhauanit piſh matta awakom-
panaog

Qut appehtauoncheg Chriſtoh matta
afuhkauog meyaus qut Naſhauanit.

Newaj matta woh awakompanaog.

Aſuh 2.

Nag matta woh awakompanaog,
matta afuhkauhettit meyaus qut
Naſhauanit.

Qut appehtauoncheg Chriſtoh matta
afuhkauog meyaus qut Naſhauanit.

Newaj matta woh awakompanaog.

1 Joh. 4 1. *Ahque wunnamptok niſhnoh
Naſhauanit. Qenoowae nanaſiyeue
pakodtittumooonk; wequohtoonk, ne-
wutche pannoowae Naſhauonganog
noowahettit nen Naſhauanit*

Ogguſ. 1.

Pannoowae naſhauonganog matta
woh noonamptauoog.

Qut nawhutche naſhauonganog pan-
noowae naſhauonganog.

Newaj ahque wunnamptok niſhnoh
naſhauanit

Aſuh 2.

Matta woh noonamptauun pannoowae
naſhauonk.

Qut nawhutche naſhauonganog pan-
noowae naſhauonganog.

Newaj ahque wunnamptok niſhnoh
naſhauanit

Aſuh

Pannoowae naſhauonk matta woh
noonamptauoh.

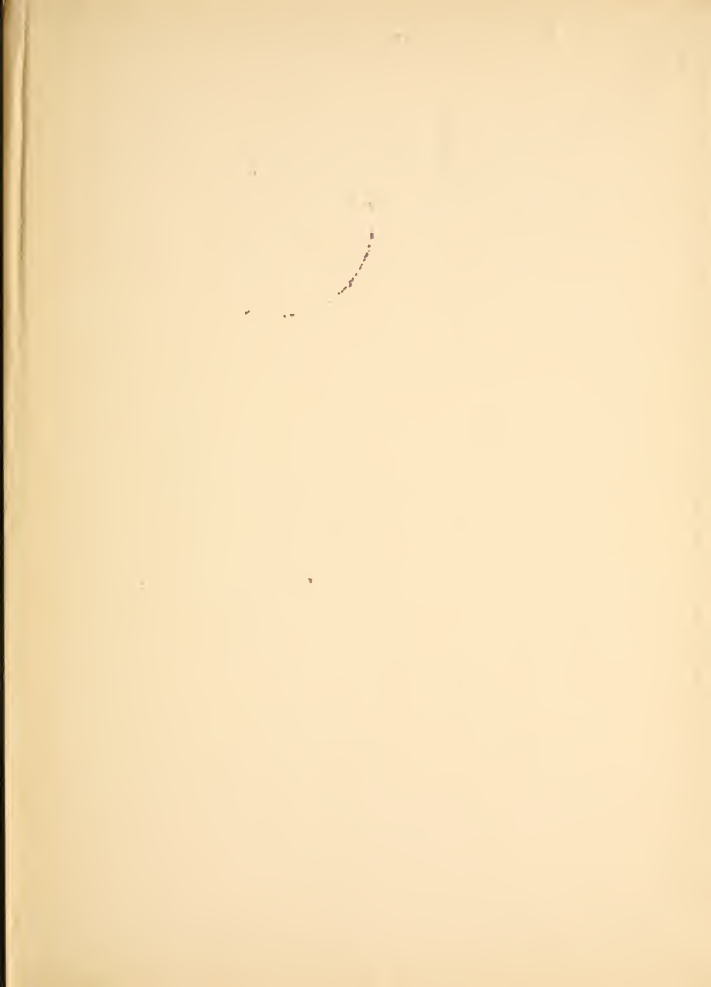Pannoowae naſhauonganog no [. .]
neenawun naſhauanittoomun [. . .]

Newaj ahque wunnamptok [niſhnoh]
naſhauanit.

FINIS.